the research, has become a standard, particularly in cross-cultural work (in this case, Qallunaat-Inuit). Methodological studies such as those of ethnographers Martyn Hammersley and Paul Atkinson (1995) and the decolonizing theory of Linda Tuhiwai Smith (1999) elaborate the significance of reflexivity. Yet we hear only hints of the author's efforts to "leverage personal and professional contacts" (p. xiii) as she documents her research process.

A related question focuses on the author's position in relation to the politics within Nunavut and to its nascent government. The struggle to balance central control with regional desires is a dialectical contradiction faced by organizations beyond the Arctic. Frequently, success in one aspect of an organization highlights more intricate needs in another. How essential are regional boards of education in light of the central government's commitment to *Inuit Qaujimajatuqangit* as the basis of education and to bilingual education in an Inuit language and English or French? To have achieved sovereignty and then be criticized for not immediately finding ways to respond to regional differences seems a bit unfair. The steps taken in the 2008 Education Act are surely significant progress.

I have two additional quibbles. It would have been helpful if the author had taken the time to distinguish between "education" (all forms of teaching and learning one encounters in life) and "schooling" (teaching and learning that take place in formal classroom settings). Also, using "formal" to refer to schooling and "informal" to refer to land-based education can seem dismissive of traditional education. The second quibble is with the author's claim that she is "adding" Inuit voices to her writing. Anti-colonial methodologists argue that it is not possible to add someone else's voice to one's own work. Rather we edit, select, and organize the words that have been shared with us to suit our purposes even when "we" (non-Aboriginal researchers) try our best to know the thoughts of the people with whom we are working.

Ultimately, this book makes an important contribution to the literature on education generally and to historical perspectives on the Eastern Arctic. It raises timely and relevant questions. Beautifully edited and designed, this book would be useful to anyone from laypersons to junior and senior students of education or the eastern Arctic. I would certainly use it to prepare my teacher education students recently placed in communities in Nunavut as part of their First Nation, Métis, and Inuit infusion program. In this program, each faculty member who is teaching a course incorporates First Nation, Métis, and Inuit perspectives, histories, and contemporary issues into the course content and approaches. For graduate students, it provides a sound foundation for work in the area.

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Celia Haig-Brown
Faculty of Education, Winters College
York University
4700 Keele Street
Toronto, Ontario, Canada
M3J 1P3
CHaig-Brown@edu.yorku.ca

A ZOOLOGIST ON BAFFIN ISLAND, 1953: FOUR MONTHS OF ARCTIC ADVENTURE. By ADAM WATSON. Rothersthorpe, Northants, United Kingdom: Paragon Publishing, 2011. ISBN 978-1-907611-71-1. 241 p., map, b&w and colour illus., bib. Softbound. US$44.99.

While writing a review of Fritz Schwarzenbach's book about his experiences as a member of the 1953 expedition to Baffin Island, I was struck by the hard-won scientific contributions made by the expedition zoologist, Adam Watson. As a pleasant addition to Schwarzenbach's memoirs of the 1953 expedition, I can now review Watson's recent publication about those splendid scientific efforts from his own vantage point.

By the time expedition members assembled in Montreal in early May 1953 to prepare for their departure for Baffin Island, Adam Watson had already spent the winter in the city following his graduation with a BSc in Zoology from the University of Aberdeen. During his studies in Montreal, he was approached by Dr. Patrick Baird, Director of the Arctic Institute of North America, and invited to join the forthcoming 1953 expedition.

Following a brief description of expedition goals and organization in Chapter 1, the author divides the remaining text and photos into four parts. Part A (Chapters 2–8) describes the expedition chronologically. Part B (9–13) includes five general topics. Part C (14–18) describes expedition members. Part D (19), the final chapter, covers post-fieldwork research activities in the area, which is now Auyuittuq National Park.

Departing from Montreal on May 12, the expedition was flown to Frobisher Bay (now Iqaluit) by the Royal Canadian Air Force. From here the party was transported in a series of flights to Pangnirtung, where their chartered Norseman ski-plane landed on the sea ice below the small settlement. While sorting out supplies and equipment for transport to different field camps, the author and his teammates occasionally entertained the Inuit with songs by the Swiss members and Scottish dance tunes on Watson's mouth organ. To Watson's surprise, the young Inuit were quite familiar with Scottish tunes from their distant, but long association with Scottish whalers in Cumberland Sound.

On May 20, the author and the expedition geologist, Don Kidd, were flown north to Padloping Island, accompanied by the doctor from Pangnirtung and John [Jim] Killibuk, a most extraordinary Inuit resident of Pangnirtung, whose association with the local Hudson Bay Company had become legendary by the time I met him in 1971. As part of the overall expedition plan, the author and Don Kidd were to carry out their summer's work by investigating Padloping and neighbouring islands, including a visit to the fulmar colony at Cape Searle. In this work they were aided by Samo, an Inuit from Padloping, who, with his dog team and sledge, provided transport and knowledge of the land. Watson and Samo clearly developed a good working relationship, marred only by an angry confrontation between Don Kidd and Samo. The author's unhappiness with the choice of the expedition geologist is gently understated.

Chapters 3a and 3b are devoted to the work with Samo, an experience that obviously was one of the highlights of the author's time in the field. The association lasted until June 4 at the head of Padle Fiord at which point the two scientists were on their own carrying heavy loads towards their ultimate destination, the biological camp in Pangnirtung Pass. The arduous trek through the Padle and June valleys, leading to Pangnirtung Pass, is described in Chapter 4, entitled "Alone across snowy mountains." The title reflects the fact that Don Kidd chose to divide his load into two parts, carrying a load twice over each distance, and was rarely seen by the author during the entire traverse. During the last two weeks of June, working out of the biological camp in Pangnirtung Pass, Adam Watson worked mostly alone; Don Kidd also worked alone during the day, and they shared the camp facilities only at night. The author was subsequently joined by the expedition botanist, Fritz Schwarzenbach, whose field notes and book, *Baffin Island 1953*, are referred to and cited in many places throughout the author's book. Chapter 6 provides a well-illustrated description of the fieldwork carried out by the author and Fritz Schwarzenbach, highlighted by observations of snowy owlets near the biological camp.

By the middle of August, the various research parties began preparations to evacuate their field camps. On August 13, a Canso aircraft landed on Summit Lake in order to pick up sundry items of field equipment and supplies. In Chapter 7, the author recounts the trial and tribulations of transporting the remaining equipment and personal gear toward the base camp on Summit Lake, a journey that included dangerous crossings of swollen glacial meltwater streams via a precarious rope bridge. On August 29, the field party reached the head of Pangnirtung Fiord, where they were picked up by an Inuit skipper and transported by Peterhead boat to Pangnirtung. On September 7, the field party left Pangnirtung for the south on the Canadian icebreaker, *C.D. Howe*, leaving behind, in a stone grave, the geomorphologist Ben Battle, who had drowned near Base Camp on July 13. Each of the final 10 chapters is very short, and they serve mostly as brief appendices, with descriptions of expedition members and particular events, such as the death of Ben Battle, as well as special tributes to expedition members. The final Part D (Chapter 19) is a single page comparing expedition life and exploration near Pangnirtung Pass in the 1950s with the ease of traveling the area, known since 1973 as Auyuittuq National Park, today.

If there is a blemish in the author's account of the 1953 expedition, it has to be the near total lack of naming the Inuit portrayed in the many photos, particularly from Pangnirtung; the only exceptions are Samo and little Samo, from Padloping, and John Killibuk [Jimmy Killibuk] from Pangnirtung. This is not a criticism per se, as it is a reflection of another time. A most interesting future project would be to have people in Pangnirtung peruse the book and see how many names could be added. One or more good maps, especially of the Padloping area, would have added to the clarity of the presentation for those readers not familiar with that part of the Arctic.

The account is well written and superbly illustrated: a fine addition to scientific Arctic expedition lore from a time when getting into the field itself was often a daring adventure.

Peter Schledermann
 # 312, 9919 Fourth Street
Sidney, British Columbia, Canada
V8L 2Z6
schleder@ucalgary.ca

CLIMATE, CULTURE, CHANGE: INUIT AND WESTERN DIALOGUES WITH A WARMING NORTH. By TIMOTHY B. LEDUC. Ottawa: University of Ottawa Press, 2010. ISBN 978-0-7766-0750-4. 267 p., endnotes, bib., index. Softbound. Cdn$29.95.

This book is about climate change and the challenges it poses to both Western and Indigenous knowledge systems. In an effort to expand the range of communal thoughts and responses to the global climate threat, Leduc discusses how our culturally defined understandings of ecology and climate can be broadened and contextualized through intercultural dialogue. This adaptation of his doctoral dissertation covers an enormous range of issues in an ambitious attempt to connect cultural, economic, political, philosophical, scientific, and religious considerations that influence the current state of our global climate and environmental consciousness. He evokes northern concepts, spirits, and contentious issues as metaphors for or examples of how conflicting perspectives and responses to climate change can be expanded into spiritual and ethical dimensions. Threaded throughout the text, therefore, are references to and reflections on Sila's northern warming, Gaia's climate change, Sedna's moving animals, the melting Northwest Passage, and its implications for polar bears. Such analyses help to outline the complex intercultural challenge of climate change and highlight the need, as stressed by Leduc, for a moral response drawing from various cultural beliefs.